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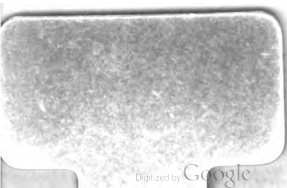
Eucharistic Prayers

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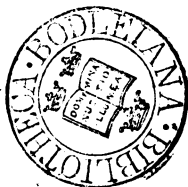
Eucharistic Devotions,

WITH

PREPARATIONS AND THANKSGIVINGS

FOR

YOUNG PERSONS UNCONFIRMED OR
NOT COMMUNICATING.



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INTRODUCTION.

THIS Manual is intended for those young persons or children who are as yet unconfirmed, or who are directed to communicate seldom, but yet have opportunities—either as a privilege or as a duty—of frequently attending celebrations of the Holy Eucharist.

It offers for their assistance, in addition to devotions for the time of the Service itself, a system of Preparation and Thanksgiving, that they may thus (1) form a habit of careful preparation, of which they will more fully realize the value when the time shall come for their preparations for their communions ; and (2) as a guard against the attendance at the service becoming a mere duty, which is so often the danger to choristers when their services are required Sunday after Sunday at the Choral Celebrations.

Still further, it cannot but be hoped that by the means of careful Preparation

and Thanksgiving, the fact of attendance at this service being the Christian's highest privilege and act of worship, may be more fully realized, and the longing for communion and union with their LORD may be increased ; bringing with it greater watchfulness and care in the daily life, while waiting for the gifts of the HOLY SPIRIT in confirmation ; or, in the case of those already confirmed, but who are directed to communicate seldom, that the blessing they then receive may be carried on and kept fresh with gratitude and delight until the time returns for their next communion. One special point in the arrangement of the Devotions is an endeavour to accustom those who may use them to the advantage of bringing a *special intention* before GOD in their worship, so that in their communions they may realize the blessing of receiving with a definite object and purpose. The settling this intention beforehand is therefore made a point in the preparation, and recalling it in the thanksgiving, that it may be kept in mind and acted upon : and by this means it is hoped that a pointedness and character may be given to the whole devotion—a definite object in prayer being a great help to its earnestness, especially with the young.

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ADDRESS.

WE first of all ask you to *read* these few words of address : they are to help you to understand how to use this book—the result to be gained by using it,—and the object for which it has been compiled.

This little book is drawn up with a humble prayer to GOD that it may help to further His honour and glory ; and that it may do so rests with each one of you who use it. Its object is to help you to love the LORD JESUS more and more by showing you how to find Him in His Temple, and to help you to walk in the way thither—by a careful preparation to meet Him, by fervent prayers to Him while He is present with you, and by a hearty thanksgiving that He has allowed you the privilege of being in His Royal Presence ; so that thus you may live lives more and more as those who “ have been with JESUS.”

Will you, then, for His sake help out

the object of this book, and so cause GOD'S Honour and Glory to be furthered, to your own salvation?

As you learn to know some dear friend in a far off land by studying his portrait and his letters, so by constantly attending on the Holy Feast you learn to know the Master of the Feast better and better. And as when that dear friend comes himself to visit you after a long while waiting, you would be thus ready instantly to recognize and welcome him ; so, after your Confirmation, when the Master comes and knocks and asks a lodging, you will instantly know His Voice and recognize His Face (for you have already learned to know it,) and will welcome Him as a guest long looked for into the bridal chamber of your heart, never, GOD grant, to leave it.

Will it not be so? Is it not your wish that it should be so? Let then this little book be your guidebook by which you may learn to know this friend whom you long to know.

In passing, we would add this one word of advice. Study the book, and see what it is all about before you begin to use it, either in your private prayers or in church. And to help you in the use of it, we will explain two or three words which you may not at first quite understand.

I. *Intention*—is the great object you have at heart, and desire earnestly. It may be a desire for some grace or virtue, a blessing on yourself or others, an earnest wish to thank GOD for some benefit received ; but whatever it is, you should carefully settle it a day or two beforehand, (as you will see in the preparation prayers) so that you may have one thought and offering ready in your mind to bring with you when you come to the service. It will save you much distraction if you accustom yourself to do this carefully now, as when the happy time arrives for you to be a partaker at the Feast, it is even more important that you should come thus ready prepared. By learning, therefore this habit *now*, you will find its value *then*.

II. *Spiritual Communion*—is the earnest longing of a devout soul to receive JESUS into herself, to be made one with Him, accompanied with a real faith that He will so come if we desire it. It is not so grand a thing as Sacramental Communion, but it is most helpful to us, and we can make an Act of Spiritual Communion at any time and place ; but especially so when He is especially present with us in the Blessed Sacrament. And since you may not yet (or so often, as

the case may be) venture to receive Him sacramentally, you can do nothing more pleasing to Him or helpful to your own soul than to make Spiritual Communion with Him in His Presence. You will find a special form of Spiritual Communion given you at the proper place ; use it with all your heart and affections.

(This privilege of Spiritual Communion was a delight and blessing to the saints, and whenever you may be tempted to sin, if you could at once retire quietly and make this holy Act, the devil would be more easily conquered and thrown down.)

III. *Reparation*—means trying to make up by our present devotion for past neglect, especially with regard to our LORD'S Honour and Glory in the Blessed Sacrament. And when we call to mind how irreverently It has at times been treated and misused in all parts of the Catholic Church, at home and abroad, by those who "knew not what they did," surely we do not want much stirring up to cause us to make frequent and devout Acts of Reparation to *repair*, in our poor way, as best we can, the honour of our dearest LORD and Master. Think of the treatment of His Body by His murderers, and then the treatment of the same Body by the holy Joseph of Arimathea, and Nico-

demus, and the holy women, and you will understand what we mean. Let our part be with these, not those.

Please listen to one caution. Reparation must be made in the humblest manner possible, with the one thought ever before us that "of sinners I am the chief." If a thought of any merit of our own is allowed to *rest* in our minds, our Reparation is lost in the sight of GOD. Never forget that the thought of his own excellence caused an angel to fall, and Lucifer became Satan. Pray for others therefore in the humblest spirit possible, hardly daring to do so, and yet not daring not to do so, with zealous resolutions to serve GOD faithfully yourself, and never to offend Him in any way.

With these few words we commit this book into your hands, praying a blessing for you, and asking your prayers for us sometimes when in the presence of our one LORD and Brother JESUS CHRIST.

Preparation.

EVENING OF FRIDAY, OR OF THE SECOND DAY BEFOREHAND.¹

After your ordinary Evening Prayers, call to mind what you are about to do; you are going to prepare your heart to visit its Lord, to be a guest at the wedding feast, though not, at this time, or at present, so greatly honoured as to be a partaker at the Feast;—but still the Lord calls you to come, and you would come in as comely a wedding garment, as well prepared, as possible.

Therefore, first of all, cleanse your heart by a careful Self-examination of your life since your last attendance at the Holy Eucharist.

Put yourself into the Presence of God, and, kneeling down, say,

In the Name of the FATHER, and of the SON, and of the HOLY GHOST.

Thou, GOD, seest me.

O my FATHER, I will arise and come to Thee.

O my SAVIOUR, teach me to judge myself now, that I be not judged hereafter.

¹ For instance, if you were preparing for Celebration on Ascension Day, you would begin on the Tuesday night.

O my Sanctifier, Blessed SPIRIT, teach me to know myself as I am known by Thee. Thou, GOD, seest me.

Keep it in your mind that God's eye is on you, while you ask yourself these questions:

1. Since my last attendance at the Holy Eucharist¹ have I been careful to live as a humble child of JESUS?

[Have I been faithful—said my prayers carefully—spoken GOD's name reverently—thoughtful for His Honour and Glory—Honoured and obeyed my parents and betters—kind and gentle to every one—pure and chaste in thought, word, and deed, in myself or with others—quite honest in work or play—care in speaking nothing against another unkindly or uncharitably—have I left a kind word unspoken when I might have said it—Have I been desirous or greedy for anything I ought not to wish for or to have—have I been selfish?]²

2. Have I kept carefully in mind my Special Intention with which I came, and

¹ If you are making preparation for the *first time*, the questions in the brackets will be the best for use.

² These questions on the Commandments are given you in case you are not in the habit of daily self-examination. If you are, you may here sum up your daily examinations since your last Preparation, and then go on to question 2. If you are not, you are most earnestly entreated to take these short questions (or those in the "Devout Chorister" at p. 14, if you use that book,) *every* night as a daily self-examination.

not put it aside and forgotten it, or left it undone?

3. Was my last attendance at the Holy Eucharist a *sincere* one, or was it lazy and careless, forgetting the Presence I was in?

4. (*For those who are confirmed.*) Have I done my best to live as one who has been united to his LORD, and to realize that He indeed has made Himself one with me, and me with Him? Have I used every opportunity of worshipping Him in His Blessed Sacrament? Have I been really thankful for His great kindness in giving me these opportunities?

N.B.—We strongly advise you to note down on paper, (or in a little book kept for the purpose) those sins and negligences of which you find yourselves guilty.

Having finished your self-examination, make your humble confession thus :

I confess to GOD the FATHER, GOD the SON, and GOD the HOLY GHOST—three Persons and one GOD—that I, Thine unworthy child, have thus sinned against Thee in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. I therefore pray Thee, O LORD Almighty, to have mercy upon me, to forgive me these my sins, those which I know and those which I know not, and to bring me to everlasting life. Amen.

Bend low down, and say :

“The Blood of JESUS CHRIST cleanseth us from all sins.”

To Thee, O most loving FATHER, I offer this precious Blood, with humble confidence, for the pardon of my sins. O cleanse me therein, strengthen me therewith, sanctify me thereby.

“The Blood of JESUS CHRIST cleanseth us from all sins.”

Thanks be to GOD. Amen.

Prayer for directing Special Intention.

JESUS, Master, Thou callest me to Thee :—“Suffer little children to come unto Me.” Here am I, for it is Thou who callest me. I cannot stay away from Thee ; I come trusting in Thy Love and Mercy. Thou wouldest, too, that I should come with a request—how good, how gracious ! Since Thou wilt have it so, I come to ask Thee for¹ [*here in your own*

¹ In choosing a Special Intention, it is best to think first of the needs of others. Let it be, then, for one who is ill or dying—for one who has injured you—for a friend or companion whom you know to be in sin. But at times add a request for yourself for overcoming some sin or evil habit ; for patience in trouble, or a thanksgiving for some mercy you have received. If you are able to attend a Celebration on such a day as the anniversary of your Baptism (or Confirmation, in the case of those confirmed) your Intention would be a thanksgiving for it. (See also remarks in Address.)

words say what your request is.] Grant this, O my SAVIOUR, I pray Thee ; only not as I will, but as Thou wilt, for Thy honour and glory's sake. Amen.

Our FATHER.

Blessed SPIRIT, guide me ; loving JESUS, strengthen me ; gracious FATHER, accept me, now and for ever. Amen.

MORNING OF SATURDAY, OR OF THE
DAY BEFOREHAND.

After your ordinary Morning Prayers, add :

In the Name of the FATHER, and of the SON, and of the HOLY GHOST.

Prayer for directing Special Intention.

JESUS, Master (as on Friday night).

Prayer for Grace for a right understanding of the Blessed Sacrament.

O GOD, wonderful art Thou in all Thy works, and Thy ways are past finding out. How can I fully realize the truths of Thy sacred mysteries, unless Thou teach me, and send Thy Holy Spirit to give light to my mind. O do Thou then send Thy Holy Spirit into my heart, dear FATHER, and teach me, Thy child, all holy

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truths, giving me faith to believe that in Thy Holy Sacrament Thy SON JESUS CHRIST, GOD and Man, is really and truly present, to be worshipped and adored, to bless and encourage those who come to Him for help, to feed those who are privileged to draw near to Him, with His most precious Body and Blood,—and to offer Himself, a well-pleasing Sacrifice, unto Thee, O Holy FATHER, as a propitiation for all our sins. Thus believing more firmly, I may love more steadfastly, and show my love by my daily life of purity and holiness. Hear and answer this my prayer, O Holy FATHER, for JESUS CHRIST'S sake. Amen.

Our FATHER.

Blessed SPIRIT, guide me ; loving JESUS, strengthen me ; gracious FATHER, accept me now and for ever. Amen.

EVENING OF SATURDAY, OR OF THE
DAY BEFOREHAND.

After your ordinary Evening Prayers add :

In the Name of the FATHER, and of the SON, and of the HOLY GHOST.

Thou, GOD, seest me.

O Holy, Blessed, and Glorious Trinity,

teach me to recall to mind all the blessings and mercies Thou hast bestowed on me since the last time I came to visit Thee ; that I may come to Thee now with a grateful as well as a penitent heart.

Thou, GOD, seest me.

Ask yourself :

1. What advance has GOD given me grace to make in conquering sin or evil habits—especially my besetting sin.

You can easily discover this by comparing your last period of self-examination (the one made last night) with the one before it, and in this you will find the value of writing down your examination.

2. What special mercies has GOD shown me or any of my relations, friends, or any for whom I pray ?

3. (*For those who are confirmed.*) Am I better able to realize the indwelling of JESUS my SAVIOUR in my soul ? Does the remembrance of this His condescension make me humbler and more thankful ?

Am I endeavouring to bear in mind that nothing but my sins can separate me from Him ?

Having searched well for all God's love to you, and remembering that you can do no good thing of yourself, but that any advance is His gracious mercy, by the work of the Holy Spirit in you, bend low down and say :

All love, all glory, be to Thee ; my FATHER, my SAVIOUR, my Sanctifier. Not

unto me, not unto me, but unto Thy name be all the praise. How can I thank Thee as I ought for all Thy love and mercy to me, so unworthy? what reward shall I give unto the LORD for all the benefits that He hath done unto me? I will come into His courts, even upon the multitude of His mercies; I will pay my vows unto Him in the presence of all His people; I will offer to Thee the sacrifice of praise and thanksgiving, and an offering of a free heart will I give Thee. Glory be to Thee, O LORD most High.

Prayer for directing Special Intention.

JESUS, Master (as before).

Our FATHER.

Blessed SPIRIT, guide me; loving JESUS, strengthen me; gracious FATHER, accept me now and for ever. Amen.

MORNING OF SUNDAY, OR OF THE DAY
OF THE CELEBRATION.

*On rising from bed let your first thought be of what
is coming, and say:*

Hail, happy day! in which the Sun of
Righteousness will deign to shine upon us

and visit us. This is the day which the LORD hath made, we will rejoice and be glad in it.

Blessed is He that cometh in the name of the LORD. Hosanna to the Son of David.

After your ordinary Morning Prayers, add:

In the Name of the FATHER, and of the SON, and of the HOLY GHOST.

I will wash my hands in innocency, O LORD, and so will I go to Thine altar, that I may show the voice of thanksgiving and tell of all Thy wondrous works.

Prayer for directing Special Intention.

JESUS, Master (as before).

Prayer of longing for Communion and grace to receive It.

O my GOD, how happy are those who may venture to receive Thee in this most Blessed Sacrament. O that my soul were fit to have a visit from Thee, my King and my GOD. But I hope Thou wilt come to me in spirit and prepare my heart for that happy time when I too shall kneel at the foot of Thy holy altar and ask for the Bread of Life. O grant

me grace to spend my life so as daily to prepare myself to receive Thee, in Thine own good time, LORD JESUS. Amen.

Act of Faith, Hope, and Love.

O my GOD, I believe in Thee—that Thou Thyself, GOD and Man, JESUS CHRIST, art truly present in Thy Blessed Sacrament, to be worshipped and adored by all Thy faithful ones. Make me believe in Thee more and more.

O my GOD, I hope in Thee—that the day may come when I too, being sanctified by the sevenfold gifts of the HOLY SPIRIT, may be ready to receive Thee, my LORD and my GOD, Whom I adore, and be made one with Thee and Thou with me, for ever and ever. Make me hope in Thee more and more.

O my GOD, I love Thee—for like as the hart desireth the water-brooks, so longeth my soul after Thee, O GOD. Make me love Thee more and more. Amen.

*** Instead of this Act, you may sometimes use the Prayer for Grace for a right understanding of the Blessed Sacrament (as on Saturday morning).*

Standing up, say,

*O send out Thy light and Thy truth,
that they may lead me.*

1. Like as the hart desireth the water-brooks : so longeth my soul after Thee, O GOD.

2. My soul is athirst for GOD, yea even for the living GOD : when shall I come to appear before the Presence of GOD ?

O send out Thy light and Thy truth.

3. Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

4. Put thy trust in GOD : for I will yet give Him thanks for the help of His countenance.

5. My GOD, my soul is disquieted within me : therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.¹

O send out Thy light and Thy truth, that they may lead me.

6. Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

7. O put thy trust in GOD : for I will

¹ This beautiful verse you may understand thus : Vexed in soul for your sins and negligences you may yet have trust in God's mercies "concerning the land of Jordan"—*your Baptism*, and "the little hill of Hermon"—*your Confirmation* (soon coming or lately past), which is the hill of the "dew" of the HOLY SPIRIT which there falls on you (see Psalm 133). Remembering these blessings, and the sure promises made you in them, take courage and put your trust in God.

yet thank Him which is the help of my countenance and my GOD.

O send out Thy light and Thy truth.

Glory be, &c.

As it was, &c.

*O send out Thy light and Thy truth,
that they may lead me,*

*And bring me unto Thy holy hill, and
to Thy dwelling.*

Kneeling down :

Blessed SPIRIT, guide me ; loving
JESUS, strengthen me ; gracious FATHER,
accept me now and for ever. Amen.

Devotions during the Celebration.

Before the Service begins try your best, by earnest prayer, to understand what you are going to do. If there is much time to wait after you have said these prayers, do not look about the Church, but read one of the little meditations in this book, so that your mind may be fixed on holy things. Should the Service follow Matins almost immediately, it would be better for you to use the first and last (or all three) of these Prayers before Matins, in preparation for the Holy Eucharist.

Prayers before Service.

In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Our FATHER.

O sweetest JESUS, I have heard Thy loving voice inviting me to come to Thee ; I have heard Thy gentle words of reproof to those who would have kept me from Thee ; I have heard Thee saying, " Permit the little children to come unto Me, for of such is the kingdom of Heaven." I

now obey Thy kind summons. I come to Thee, my GOD, my Friend, my Brother.

What can be more delightful than to be really in Thy most sacred Presence, and to worship Thee who lovest me so well !

I come, dearest LORD, to gain grace from Thee, some heavenly virtue I need so much ; I come for Thy assistance, so that I may be able to lead a holy life here in this world, and be fit to become a sharer of Thy blessings in Heaven. Bless my endeavours, LORD, for Thy mercies' sake. Amen.

O most merciful FATHER, by whose goodness I am now granted this opportunity of worshipping Thy dear SON, and of offering to Thee the Sacrifice of His precious Death and Passion, I am filled with shame when I think of my sins and offences, which make me so entirely unworthy to be present at this adorable Sacrifice. I say, with the centurion, "LORD, I am not worthy." O FATHER, send Thy Holy Spirit into my heart to cleanse it from all sinful thoughts and desires, and to fill it with pure love for JESUS. Teach me more and more my unworthiness of the least of Thy blessings, so that my love for Thine infinite kindness may increase unto perfection. Hear me for JESUS' sake. Amen.

Now renew the Special Intention.

Almighty FATHER, give ear unto the prayers which we are now about to offer unto Thee, and graciously be pleased to accept the Sacrifice of Thy dearly beloved SON; for Thy Church, that peace and unity may prevail in her; for the clergy, that earnestness and devotion may increase in them; for those in authority, that justice and love of Thee may rule their actions; for all my relations and friends, and especially I pray Thee [*here name the special intention*]. Grant me a favourable answer to my petitions for the sake of JESUS CHRIST, Thine only SON. Amen.

THE COMMUNION SERVICE.

Our FATHER which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

Almighty GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name ; through CHRIST our LORD.
Amen.

Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister. GOD spake these words, and said ; I am the LORD thy GOD : Thou shalt have none other Gods but Me.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thou-

sands in them that love Me, and keep My commandments.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy GOD in vain : for the LORD will not hold him guiltless, that taketh His Name in vain.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the seventh day, and hallowed it.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that thy days may be long in the land, which the LORD thy GOD giveth thee.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

for our salvation came down from heaven,
¹And was incarnate by the HOLY GHOST
of the Virgin Mary, AND WAS MADE
MAN, And was crucified also for us under
Pontius Pilate. He suffered and was
buried, and the third day He rose again
according to the Scriptures, And ascended
into heaven, and sitteth on the right hand
of the FATHER. And He shall come again
with glory to judge both the quick and
the dead : Whose kingdom shall have no
end.

And I believe in the HOLY GHOST, the
LORD and Giver of life, who proceedeth
from the FATHER and the SON, Who
with the FATHER and the SON together
is worshipped and glorified, Who spake
by the Prophets. And I believe one
Catholick and Apostolick Church. I ac-
knowledge one Baptism for the remis-
sion of sins, And I look for the Resurrec-
tion of the dead, And the life of the world
to come. Amen.

The Offertory.

Let your light so shine before men, that
they may see your good works, and glorify

¹ It is the ancient custom to kneel down here in
honour of the Incarnation, and to rise again after the
words "*and was made man.*"

your FATHER which is in heaven. (S. Matth. v.)

Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of heaven ; but he that doeth the will of My FATHER which is in heaven. (S. Matth. vii.)

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. (1 Tim. vi.)

Blessed be the man that provideth for the sick and needy : the LORD shall deliver him in the time of trouble. (Psalm xli.)

After you have given your alms kneel down, and join with the Priest in offering the alms of the People, and the Bread and Wine (unless you are singing in choir, in that case use the short prayer "Look down," after the sentences have been sung).

O most merciful FATHER, in union with that wonderful love wherewith Thy SON offered to Thee Himself upon the Altar of the Cross, I offer Thee whatever gifts and graces Thou hast ever bestowed upon me, and I lay them on Thine altar, together with the merits of the same Thy SON. Grant, O FATHER, that my Soul and Body, washed in the Blood of JESUS, may serve Thee henceforth and for ever, to the glory of Thy most worshipful Majesty. Amen.

Look down, O tender FATHER, from the throne of Thy Majesty, upon this obla-

tion, which the Church offers to Thee by the hands of Thy Priest, for JESUS CHRIST'S sake. Amen.

For the Priest.

The LORD fulfil all thy petitions, the LORD grant thee thy heart's desire, the LORD guide thee in the path of salvation, now and for ever. Amen.

Almighty FATHER, send down Thy Holy Spirit upon these Thy creatures of bread and wine, that they may be fitted to become the Body and Blood of Thy SON, for His sake. Amen.

Then follows the Prayer for Christ's Church.

Let us pray for the whole state of CHRIST'S Church militant here in earth.

Almighty and everliving GOD, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men ; We humbly beseech Thee most mercifully [**to* accept our alms and oblations, and] to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And

** If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*

grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governours ; and specially Thy servant *Victoria* our Queen ; that under her we may be godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly FATHER, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments : And to all Thy people give Thy heavenly grace ; and especially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive Thy holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants de-

parted this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom : Grant this, O FATHER, for JESUS CHRIST'S sake, our only Mediator and Advocate. *Amen.*

*After which the Deacon reads the long exhortation.
This is omitted at a celebration without music.*

Dearly beloved in the LORD, ye that mind to come to the holy Communion of the Body and Blood of our SAVIOUR CHRIST, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the flesh of CHRIST, and drink His Blood ; then we dwell in CHRIST, and CHRIST in us ; we are one with CHRIST, and CHRIST with us ;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of CHRIST our SAVIOUR ; we eat and drink our own damnation, not considering the LORD'S Body ; we kindle GOD'S wrath against us ; we provoke Him to plague us with divers diseases, and

sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the LORD ; repent you truly for your sins past ; have a lively and steadfast faith in CHRIST our SAVIOUR ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to GOD, the FATHER, the SON, and the HOLY GHOST, for the redemption of the world by the death and passion of our SAVIOUR CHRIST, both GOD and Man ; who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that He might make us the children of GOD, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only SAVIOUR, JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us ; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the FATHER and the HOLY GHOST, let us give (as we are most bounden) continual thanks ; sub-

mitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

Then the Priest addresses the Communicants in these words.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty GOD, meekly kneeling upon your knees.

Now join earnestly in the Confession, for although you are not going to draw near to feast on the heavenly food, real penitence is necessary to those who wish to profit by attending the Holy Communion for worship ; recall, therefore, the sins you confessed on Friday night, and offer them to God once again with hearty repentance.

The Confession.

Almighty GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, pro-

Here shall follow the Proper Preface, according to the season, if there be any specially appointed; or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of Thy glory : Glory be to Thee, O LORD most High. Amen.

PROPER PREFACES.

Upon CHRISTMAS DAY, and seven days after.

Because Thou didst give JESUS CHRIST Thine only SON to be born as at this time for us ; who, by the operation of the HOLY GHOST, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon EASTER DAY, and seven days after.

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy SON JESUS CHRIST our LORD ; for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon ASCENSION DAY, and seven days after.

Through Thy most dearly beloved SON JESUS CHRIST our LORD ; who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon WHITSUN DAY, and six days after.

Through JESUS CHRIST our LORD ; according to whose most true promise, the HOLY GHOST came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, &c.

Upon the Feast of TRINITY only.

Who art one GOD, one LORD ; not one only Person, but three Persons in one Substance. For that which we believe

of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying, Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD most high. Amen.

After the Preface the Priest kneels down, and says in the name of the Communicants,

We do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, whose property is always to have mercy : Grant us therefore, gracious LORD, so to eat the flesh of Thy dear SON JESUS CHRIST, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood,

and that we may evermore dwell in Him,
and he in us. Amen.

*Join sincerely in this prayer, applying it to the time
when it will be your privilege to make one of the
happy number, thronging towards the altar of God.*

After this the Choir will sing, or you can say,

Blessed be He that cometh in the
name of the LORD, Hosanna in the
Highest.

*My child, remember that the holiest part of the Service
is now at hand. The Priest now arranges every-
thing in order so that he may the more reverently
perform the sacred act of Consecration. Jesus is
really coming to us hidden beneath the Sacrament
in a way that we cannot understand, any more than
the Wise Men from the East understood how the
little baby in the cradle was their God. He has
told us that He is with us in His Sacrament: our
faith believes Him. He is coming—prepare by great
attention to meet Him, so that He may find you
watching when He comes.*

THE CONSECRATION.

Almighty GOD, our heavenly FATHER,
who of Thy tender mercy didst give Thine
only SON JESUS CHRIST to suffer death
upon the Cross for our redemption; who
made there (by His one oblation of Him-
self once offered) a full, perfect, and suffi-
cient sacrifice, oblation, and satisfaction,
for the sins of the whole world; and did

institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again ; Hear us, O merciful FATHER, we most humbly beseech Thee ; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST'S holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood : who, in the same night that He was betrayed, (a) took Bread ; and, when He had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat, (c) *This is My Body* which is given for you : Do this in remembrance of Me. Likewise after supper He (d) took the Cup ; and, when He had given thanks, He gave it to them saying, Drink ye all of this ; for *This (e) is My Blood of the New Testament which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of Me. Amen.*

(a) Here the Priest is to take the Paten into his hands :

(b) And here to break the Bread :

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand :

(e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

When the Priest says, "This is My Body," bow down humbly to worship Jesus your Saviour, and say,

Hail, sweetest SAVIOUR, I worship and adore Thee ; Hail, JESUS, the heaven-born SON of Mary, Hosanna in the highest.

When the Priest says, "This is My Blood," remain in humble adoration, and say,

Hail, precious Blood, flowing from the wounds of my dearest SAVIOUR ; Hail, JESUS, the heaven-born SON of Mary, Hosanna in the highest.

After the Consecration make this Act of Adoration.

Behold the Lamb of GOD, that taketh away the sins of the world. LORD, I am not worthy that Thou shouldest enter under my roof, but speak the word only and my soul shall be healed. O GOD, be gracious unto me a sinner, and be merciful unto me ; inspire me with due reverence in Thy Presence, and enable me to bless Thee, to adore Thee, and to love Thee as I ought.

Hail, precious Body, born of Mary ; mayest Thou be my food at the hour of Death.

Hail, precious Blood, flowing from JESUS, and washing away the stains of sin, mayest Thou sanctify and preserve my soul to Life eternal. Amen.

Then the Choir sings, or you can say,

O Lamb of GOD, that takest away the
sins of the world,

Have mercy upon us.

O Lamb of GOD, that takest away the
sins of the world,

Have mercy upon us.

O Lamb of GOD, that takest away the
sins of the world,

Grant us Thy peace.

Then offer the Special Intention.

With this my adoration, I offer unto Thee, O FATHER, in union with Thy priest, this most precious Sacrifice of my SAVIOUR'S Body and Blood, in humble and hearty thanksgiving for all Thy mercies to me and all for whom I pray [.....], in satisfaction for all my sins and in earnest hope that Thou wouldest grant this special boon I come to ask of Thee to-day ; I ask it, not trusting in my own merits, but in the promises of Thy dear SON. In His most sacred name I now beseech Thee most mercifully to grant me [*here name the special intention*]. Let the Sacrifice of JESUS plead for me, O FATHER, hear and answer according to Thy Will, for JESUS' sake. Amen.

Longing for Communion.

O my GOD, how happy are those who may venture to receive Thee in this most blessed Sacrament. O that my soul were fit to have a visit from Thee, my King and my GOD. But I hope Thou wilt come to me in Spirit, and prepare my heart and soul for that happy time when I too shall kneel at the foot of Thy holy altar, and ask for the Bread of Life. O grant me the grace to spend my life so as daily to prepare myself to receive Thee. Amen.

An Act of Spiritual Communion.

We adore Thee, O CHRIST, and we bless Thee, because by Thy Cross and Passion Thou hast redeemed the world.

O Blessed JESUS, seeing that now I am unable to receive Thee under the veil of this most Holy Sacrament, come Thou *spiritually* into my soul—revive those graces in me which are drooping, strengthen and cause to blossom and bear fruit the good desires which now fill me, so that I may be a fruitful branch of Thee the true Vine. And grant, I beseech Thee, that henceforth I may detest sin, and love Thee, so as manfully to resist temptation and gain a real victory

over the world, the flesh, and the devil,
for Thine own mercies' sake. Amen.

SOUL OF CHRIST, SANCTIFY ME.

BODY OF CHRIST, SAVE ME.

BLOOD OF CHRIST, SATISFY ME.

WATER FROM THE SIDE OF CHRIST,
WASH ME.

PASSION OF CHRIST, STRENGTHEN ME.

O GOOD JESUS, HEAR ME.

WITHIN THY WOUNDS HIDE ME.

SUFFER ME NOT TO BE SEPARATED
FROM THEE.

FROM THE CRUEL ENEMY DEFEND ME.

AT THE HOUR OF MY DEATH CALL ME,
AND BID ME COME TO THEE.

THAT WITH THY SAINTS I MAY PRAISE
THEE,

FOR EVER AND EVER. AMEN.

We adore Thee, O CHRIST, and we
bless Thee because by Thy Cross and
Passion Thou hast redeemed the world.

If there be time you can use any of the following Prayers, but do not give way to weariness. If any such feeling arises, do your best to check it by altering the style of your devotion; do this by saying a Hymn (see the last page of the book) or one of the meditations at page 68, and then turn back to the prayers. While you say the Hymn you may stand, and then kneel again—only be very careful never to SIT at this most solemn time—for you would not dare sit in the presence of an earthly king, how much more so in the presence of the King of Heaven.

D

An Act of Faith.

O most adorable SAVIOUR, I firmly believe that Thou, here present with us, art the same JESUS who was born of the Blessed Virgin Mary, who lived on earth as a man among men, who suffered death on the Cross, and all for the love Thou didst bear to us weak and frail sinners. With the eye of faith let me look back to Bethlehem and see the glorious mystery there performed. O JESUS, in this Blessed Sacrament, I see Thee the little Child meanly wrapped in swaddling clothes and lying in a manger. I see the shepherds leaving their flocks by night and rushing in to pay their rustic homage to Thee their GOD. I see the wise men from far distant lands bending in lowly reverence before Thy cradle Throne, offering unto Thee gifts both costly and rare, and, what is most pleasing to Thee, the worship of their hearts—and shall not I do the same? O yes, dearest JESUS, I will; I fall down low before Thine altar Throne, I see Thee under the sacramental forms, and in the fulness of my faith I worship and adore Thee. O how kind of Thee to come in forms so humble! Oh, how gracious! O, heavenly Babe of Bethlehem, I believe in Thee, I hope in

Thee, I love Thee with all my heart. LORD JESUS, increase my faith, encourage more zealous hope, enkindle fresh fires of love, so that loving Thee more and more I may grow more like unto Thee in goodness, in obedience, and in humility, for Thine own dear sake, who with the FATHER and the HOLY GHOST livest and reignest GOD for ever and ever. Amen.

*An act of reparation in honour of the
Blessed Sacrament.*

Man did eat angels' food.

O GOD, wonderful in mercies, and boundless in love, who didst so love mankind as rather to suffer insults from the unbelievers than to withdraw the blessedness of Thy presence from us, I thank Thee most sincerely for Thy kindness, dearest LORD, and I beg to offer Thee, by my devotion, reparation for the various insults Thou hast been subject to in This Thy most Holy Sacrament, for the want of faith, for the lack of earnestness, for the irreverence and carelessness which has slighted Thy Divine presence. How thankful I am that Thy patience is infinite. Have patience then with my lukewarmness, with my lack of earnestness, and accept this my reparation for Thine

own sake. PRAISED AND BLESSED FOR EVERMORE BE THE MOST HOLY SACRAMENT. Amen.

Man did eat angels' food, for He gave them meat enough.

A Special Prayer to Jesus.

Guard me, I beseech Thee, dearest JESUS, now and for ever, lest I fall into such a habit of sinning now that in my old age it will be necessary for me to mourn with bitter tears for the sins of my youth; grant that I may rather grow more and more in virtue and grace, serving Thee faithfully with a quiet and pure conscience. Defend me from all my enemies who plot against me, whether against my soul or my body; defend me from all who would entice me to do evil or try to teach me things displeasing to Thee. Above all things I commend to Thee the purity of my body, that I may not even in thoughts offend Thee. Grant that I may honour my parents and those over me with all obedience and humility, and give me grace that in all things, dearest JESUS, I may do Thy holy will, serving Thee faithfully all my days. Hear me for Thy mercies' sake. Amen.

When all have communicated the Priest covers the Blessed Sacrament with a fair linen cloth, and says

The Lord's Prayer.

Our FATHER.

THE POST-COMMUNION.

O LORD and heavenly FATHER, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching Thee to grant that, by the merits and death of Thy SON JESUS CHRIST, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee ; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD ; by whom, and with whom, in the unity of

the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

Or this.

Almighty and everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST ; and dost assure us thereby of Thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of Thy SON, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in ; through JESUS CHRIST our LORD, to whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

Now join in the Angels' Song,

Glory be to GOD on high, and in earth peace, good will towards men. We praise

Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the FATHER Almighty.

O LORD, the only-begotten SON JESU CHRIST; O LORD GOD, Lamb of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art holy; Thou only art the LORD; Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. Amen.

The Blessing.

The peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: and the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. Amen.

After the Blessing say these prayers.

I thank Thee, O FATHER, for having

in Thine unspeakable love given Thy SON to die for our sins.

I thank Thee, Blessed JESUS, for having instituted this wondrous means of grace by which Thou art verily and indeed present with us in our pilgrimage here on earth.

I thank Thee, HOLY SPIRIT, for having regenerated me in the waters of baptism and inspired me with love to JESUS.

O Holy Trinity, pardon all the imperfections of my worship, pardon my wandering thoughts, my inattention, my carelessness, make me more earnest, more devout. This is my desire, my LORD, my GOD. Amen.

NOTE FOR CHORISTERS.—*If the Nunc Dimittis or a hymn is sung after the Service you will not have time for any further private prayer, join heartily instead in whatever is sung. If, however, you are not serving in the Choir, but are in the congregation, kneel down afterwards and say the following two prayers before you leave the Church.*

O Blessed SAVIOUR, who didst die on the Cross to purchase for me the happy moments I have this day spent in Thy presence; I ask of Thee ere I quit Thy temple that I may always have in my mind the thought of Thy great love and mercy in dying for me. O how shall I thank Thee for Thy countless blessings?

only by the offer of my life for Thy service. Accept me, LORD JESUS, and let me spend my whole life at the foot of Thy Cross. Pardon me the faults I have fallen into this day, and give me grace each time that I assist at Thy altar to do so with an increase of fervour, of faith, and of love. Amen.

Almighty FATHER, let me not forget where I have been to-day; let me constantly remember that I have been with JESUS, and, as the wise men did after they had been with the Holy Infant, let me return *another way*. Let me no longer delight in sin, let me no longer walk in the ways of this world's folly—but let me strive to keep steadily in the path of holiness, so that I may by a direct road arrive at the gates of heaven, for JESUS CHRIST'S sake, who, with Thee and the HOLY GHOST, liveth and reigneth GOD, for ever. Amen.

Thanksgiving.

In the course of the afternoon make use of this short meditation.

Remember, my soul, where thou hast been and what thou hast been doing. Thou hast been with the LORD of life, and before GOD, angels, and men, thou hast acknowledged Him and devoted thyself to His obedience.

Remember that there may be but a few days before you must appear at the tribunal of Him who hath now entertained you. The next sight you have of Him may be upon His throne as One that is ready to judge both the quick and the dead.

With what affection has the death of the LORD been now remembered? Hast thou as sincerely renounced thy evil ways and consecrated thyself to the life of CHRIST as thou hopest to be saved? It concerns me nearly, O my soul, to keep Him ever in my thoughts, and to express Him in my life that when He comes He

may see Himself in me, and behold His own image fairly engraven on my heart.

“Praise the LORD, O my soul, and all that is within me praise His holy name. Praise the LORD, O my soul, and forget not all His benefits.”

EVENING OF SUNDAY, OR DAY OF CELEBRATION.

After your ordinary Evening Prayers, add,

O happy day, on which the Master has come and called for me.

JESU, Master, I have come as Thou hast called. Teach me what Thou wouldest have me to do. Leave me not—suffer me not to be separated from Thee.

Recall the Intention with which you came to the Service.

I have come before Thee this day, O my FATHER, in the Presence of Thy dear SON, and in His Name have asked Thee, [*here name your special intention.*]

Grant this, O FATHER, for the sake of that Blessed SON in whom Thou art well pleased, only not as I will, but as Thou wilt, for Thy honour and glory's sake. Amen.

O my GOD, my FATHER, my SAVIOUR, my Sanctifier, I resolve to live a holier life by Thy gracious help, preparing myself more heartily, more humbly, for Thy indwelling grace, when Thou shalt be pleased to bring me to Communion with my LORD and my GOD JESUS CHRIST. So strengthen the weakness and help the resolve of Thy unworthy child, O my GOD I pray Thee. Amen.

The LORD is my Shepherd.

Praise the LORD, ye servants : O praise the name of the LORD.

Blessed be the name of the LORD : from this time forth for evermore.

The LORD'S name is praised : from the rising up the sun unto the going down of the same.

The LORD is high above all heathen : and His glory above the heavens.

Who is like unto the LORD our GOD that hath His dwelling so high : and yet humbleth Himself to behold the things that are in heaven and earth.

He taketh up the simple out of the dust : and lifteth the poor out of the mire.

That He may set him with the princes : even with the princes of His people.

He maketh the barren woman to keep

house : and to be a joyful mother of children.

Glory be, &c.

As it was, &c.

The LORD is my Shepherd, therefore can I lack nothing.

O GOD, who in this Sacrament hast left us a perpetual memorial of Thy Passion, grant us so to reverence these sacred mysteries of Thy Body and Blood that we may continually perceive in our souls the fruit of Thy redemption, who livest and reignest with the FATHER and the HOLY GHOST, one GOD, world without end. Amen.

Our FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Blessed SPIRIT, guide me ; loving JESUS, strengthen me ; gracious FATHER, accept me now and for ever. Amen. Praise the LORD, O my soul.

Keep in memory the next day what you have been doing; try and recall your Lord's presence in which you have been, constantly through the day remembering that you are always in His sight. You may have this short prayer always in your mind—"Abide with me, O LORD," as a shield against all temptations. There is no such safeguard against the wiles of the ever watchful enemy as the constant recollection of our dear Lord's saving Presence.

*Add to your Morning and Evening prayers,
recalling Intention.*

I have come before Thee, O my
FATHER (as above).

O GOD, who in this Sacrament (as
before).

Our FATHER.

Blessed SPIRIT, guide me.

If you have opportunity, you can use one or other of the short meditations after your Evening prayers, especially the meditation on "Longing for JESUS in the Blessed Sacrament" on Thursday evenings.

NOTE.—If you find these Devotions too long, either in Preparation or Thanksgiving, do not feel *compelled* to use them all, but ask your clergyman or some one able to advise you which you had better leave out, remembering that there must be steps in devotion, and that it is far better to begin with a few prayers and go on to more, than to begin with many and then to give up some: remembering also that to neglect our prayers or shorten them, when we really have time for more, is dishonest in the sight of GOD.

If also your opportunities of attending a Celebration are frequent, you will not need to use so long a Preparation, that given for the day itself will be sufficient,—yet do not go longer than a week without using the special self-examination given for Friday night.

Instruction on the Holy Eucharist.

The Sacrament of the LORD'S Supper consists of two great Parts or Divisions.

I. The Eucharistic Sacrifice.

II. The Communion.

I. The Sacrifice—

There is not much need to tell you that in the old manner of worshipping GOD, sacrifice held a prominent place. You know that GOD ordered these sacrifices to be performed, and that He was pleased to accept them.

But still the blood of bulls and goats could not take away sin : the sacrifices in themselves could gain nothing, they were instituted as types of the one great sacrifice of JESUS on the Cross. To this they pointed, and it was the merits of this perfect sacrifice which made them acceptable to GOD.

The word sacrifice has a double meaning, it can either refer to the *act of Slaying* the Victim, or it may mean the *Offering of the Victim* itself.

The *act of Slaying* the Victim, most pleasing to GOD, was once performed by our Great High Priest on Calvary. This can never be repeated. When the blessed SAVIOUR exclaimed "It is finished" and having bowed His Head, died on the cross, then was this Sacrifice completed, then was Blood-shedding put an end to, by the outpouring of His most precious Blood.

But the *holy Victim* remains in the midst of us, for each one of us to offer to our Heavenly FATHER. In the Holy Sacrament of the Eucharist this Sacred "Saving Victim" remains to us. Then in very deed and truth do we offer unto GOD, CHRIST'S own offering of His Sacrificed Body according to His own command, "Do this in remembrance of Me."

For when His priests obey this loving commandment, when they break the bread and bless the cup, then in a wonderful heavenly manner is the Victim laid upon the Altar, then the bread and wine become in a mysterious manner CHRIST'S Body and Blood, that we may offer to the Heavenly FATHER the very same offering

which CHRIST Himself offers, His glorified Body and Blood.

My child, this is a great mystery; learned and devout men have tried to solve it, have endeavoured to explain in a simple way what angels are unable to comprehend. This is not the way to realize this holy truth, the only way which can obtain a satisfactory result, is the *way of Faith*. The blessed loving Master tells us it is true, and we as loving children of a loving Master, must without questioning, without doubting, readily accept as truth what He, "The Truth," teaches.

Learn then to believe with all your heart this Sacred mystery, believe that in the Eucharistic Sacrifice we offer unto GOD the FATHER the pure offering of His dear SON—no new Sacrifice, but a pleading of, ever and again—the one perfect and sufficient Sacrifice, oblation and satisfaction made once by CHRIST on Calvary, and now pleaded by Him in Heaven.

From this you cannot fail to see how great are the advantages arising from attending this Holy Sacrament. For while thus engaged you can offer yourself, your prayers, your praises, your thanksgiving, united with the holy offering of His SON, to GOD your FATHER.

E

II. *The Communion.*

One instance from the Old Testament will be sufficient to show the similarity of the ancient typified Sacrifice and the Sacrifice of the Eucharist, viz, *the Passover*. There you remember the children of Israel were ordered to partake of the Lamb, to feast on the Victim they had offered. Thus then, in the Holy Communion GOD bids His people partake of the Victim which has been offered ; but only those can partake of the Sacrifice who are prepared to do so. It is very dangerous indeed to approach the Altar unprepared.

This feasting on the Saving Victim, is the Communion of the Body and Blood of CHRIST, and you know full well from your Catechism that the benefit we receive is "the strengthening and refreshing of our souls ;" also as S. Paul tells us we are made one with CHRIST, and CHRIST with us.

You are one of those who desire to be ready and prepared to receive Him in the Holy Communion : make now the best use of the time you have before your Confirmation, by constantly attending in His Temple, by readily and devoutly worshipping Him when He deigns to be wonderfully though really present with us there in His Holy Eucharist. Let your

life also be a course of earnest preparation, try to be honest, obedient, pure and truthful, let the very *thought* of wrong be odious to you, and though, like Samuel, you will not *at first* be able to converse with Him in your very heart, yet listen attentively for the voice, continue steadfast and holy, and then when you hear the cry, "The Master is come and calleth for thee," rise at once, ready to do the LORD'S Will. If you try *really* NOW, your confirmation will be a blessing to you indeed, the HOLY SPIRIT will then complete the work you have been trying to accomplish, and your heart will be made a temple ready to become the Master's dwelling-place, and at length in the heavenly joy of your First Communion you will have a foretaste of that peace which the world cannot give, and which shall cause you to exclaim in thankfulness, "My beloved is mine, and I am His."

Meditations.

I.

LONGING FOR JESUS IN THE BLESSED SACRAMENT.

1. Behold JESUS, sitting, waiting for the little children to be brought unto Him that He may lay His hands upon them, and bless them.

See Him take them in His arms and look upon them with love, making the sign of the Cross over them; and lo! there is given to them a new life, and their souls are cleansed from sin, and they have become the children of JESUS.

O dear LORD and Master JESUS CHRIST, once didst Thou take me in Thy sacred Arms. I have been embraced by them. In baptism I received a new life, and was made Thine own child. Grant that I may keep the garments of my soul pure and

undefiled as then Thou didst cleanse them.

2. Behold, as JESUS dismisses the little children whom He has blessed, He bids them return to Him again, and He will give them a greater blessing, when they shall have learnt to desire and to ask for it.

O Blessed JESU ! Thou hast not let me depart from Thee without bidding me come again. When Thou didst send me away in my baptismal robe of purity, Thou didst command me to preserve it from all stain of sin, and Thou didst promise, if I would come again to Thee, to give me a wondrous treasure, a most sweet blessing. O LORD, I do desire this treasure ! I long for this blessing ! When shall I be ready and permitted to receive it ?

3. Behold the children return to JESUS and kneel before His Altar, while He goes round to give to each His sacred Body, and most precious Blood. O happy sons and daughters of JESUS ! Now do you belong to Him entirely, and He will feed you continually as you need.

O most adorable JESU, how happy are they who are permitted to approach Thy holy Altar ! I know that I must wait until I receive permission from the pas-

tors of Thy flock, the ministers who act in Thy Name. But LORD, I long for the day when cleansed from all sin by holy absolution, and sealed with the seal of the HOLY SPIRIT, I too shall kneel before Thee, to be fed by Thee : therefore now I offer Thee my heart and my weak imperfect love ; and pray Thee to watch over me and keep me unto that blessed day. Let me not die, O LORD, without partaking of that Mystic Food !

II.

THE CATHOLIC FAITH.

1. Endeavour to realize what Faith is.

Notice that the word Faith has two meanings : 1st, the act of believing ; 2nd, the things believed.

Consider yourself really trusting in some one, so much so as to thoroughly believe every word, every syllable, he utters, although you are unable quite to understand the meaning. What feelings prompt this faithful trust ? is it not love, deep, earnest love ? Does not the love you have for your parents make you eager to hear what they would teach you, willing to follow their kind advice most trustingly ? Again,

does not the knowledge that they love you so truly and so well, make you convinced that they will teach you nothing but the truth ?

O how sweet is true love, which produces a lively faith ! O how sweet is Thy love for me, dear JESUS, which causes Thee to teach me such wondrous deep and holy truths. O give me Thy love, dear LORD, give me pure and holy love, love which shall make me faithful and believing.

2. Behold JESUS, the Author of Faith, promising His disciples that when He had left them a Comforter should come, who should teach them all truth.

Behold the disciples, the little church of JESUS, grieving and sorrowing at the news that He must go away, but taking comfort from His gracious promise ; knowing that He who spake to them was doing all for the best, and was wishing only for their good.

Now behold the disciples in the upper chamber, the Master has gone to heaven, fear and anxiety are in all their hearts, and sorrow too, for they have parted with their dearest Friend. Hear how that rushing mighty wind, whistling through the rafters, fills the place where they are gathered together. It is the Spirit of Truth. See !

now it takes a visible form, tongues of fire—cloven fiery tongues—are seen on each apostle's head. O joy! the Comforter has come, the Blessed SPIRIT promised by the SAVIOUR, the HOLY SPIRIT of GOD, to reveal truths unto the apostles, to reveal the Catholic Faith.

O Blessed SPIRIT, gracious heavenly Dove, thanks be to GOD for His unspeakable mercies! O do Thou breathe Thy gentle inspirations into my inmost soul! stirring up in me lively faith to believe what Thou hast revealed.

3. Consider now the Holy Catholic Church the living Body of a living Head. See she still possesses Apostles in her Bishops, see how still the threefold order of her clergy remains the same, as was at first arranged by the HOLY SPIRIT of GOD. Know full well that the promised Comforter still remains in Holy Church. Know also that what that HOLY SPIRIT once revealed is revealed still. The Faith once delivered to the Saints—the Catholic Faith—still preserved pure and unpoluted by and in the Church of CHRIST. To no other source can we go for the Catholic Faith but to GOD'S Church. She teaches us holy mysteries, she reveals to us, by the HOLY SPIRIT, the wonderful truths of salvation.

O Blessed JESUS, how I thank Thee for Thy infinite care and forethought in making such a mighty casket, even Thy Church, to preserve from injury this precious Jewel, the Catholic Faith.

O Blessed JESUS, how I thank Thee that Thou hast made me a member of Thy Holy Church, and taught me THE FAITH which brings salvation.

Never, never, dearest LORD, will I prove false to my profession as a Christian. Give me Thine assistance, my JESUS, so as to enable me to live up to my faith, and to die—when Thou shalt call me—as a believer should, in full communion with Thy Holy Church, a firm believer in the Catholic Faith.

III.

ON THE VOCATION OF A CHORISTER.

1. Behold thyself called to be a Chorister. Behold JESUS Himself in the midst of us blessing thee, and giving new duties, new work to be performed. See thyself now invested in the pure white surplice as the uniform of those who serve the LORD JESUS. Behold the ministering

angels in the same fair robes, rejoicing greatly, and praising GOD.

O Blessed Master, now I am Thine own, now I am Thy special servant, now am I permitted to lead the praises due to Thy Holy Name.

O how I thank Thee ! I cannot thank Thee enough, but from my heart I cry, "Praise the LORD, O my soul ! and forget not all His benefits."

2. Hear now thy duties as a Chorister.

Thy robe is white and spotless ; so must thy soul be pure, and unstained by sin. Thy mouth is filled with holy song ; thus must it ever be, for it is not fit that the mouth which sings GOD'S praises should be polluted by wicked, angry, or lying words. Thou art among those nearest to GOD'S altar ; so must thou be in reality, in heart and mind, soul and body, always near the LORD JESUS.

O sweet SAVIOUR, great indeed is Thy kindness in giving me so many privileges by letting all my actions remind me of my duties. I really wish to serve Thee well. I wish to love Thee as Thou lovest me, teach me then, dearest LORD, to show my love by all I do. Let me not put off purity with my surplice. Let me not leave my reverence behind when I quit the

chancel, but let me live like those who have been with Thee.

3. Behold the throne of GOD in heaven, see the thousands of glorious angels falling down before the Lamb, and crying, "Holy, Holy, Holy, LORD GOD of hosts."

Behold the love which beams in all their heavenly faces, the joy with which they pour out holy song.

Behold JESUS Himself pleased and readily accepting the praise they offer.

O my dearest LORD, how happy beyond expression are those sacred beings. Would that I could feel how like my service is to theirs. O make me feel this more and more fully. Make me understand how my work on earth is angels' work in heaven. O how happy shall I be when I realize this. O how far happier shall I be when with angels and arch-angels I join the angelic hymn, and prostrate before Thy throne sing ceaseless Alleluias !

IV.

SAMUEL.

(Chiefly for Choristers.)

Think of Samuel quite young, still a child, and serving GOD as children can, waiting on the altar, and assisting the old Priest Eli in the service of the tabernacle. Think of that night, when all alone, there comes a voice to him—Samuel, Samuel—and at once he runs to Eli. The voice comes three times, and each time he goes to the old High Priest, and each time obeys his command to lie down, “I called not.” Then at last Eli perceives that the LORD has called the child, and so when the voice comes again “as at other times,” he says, “Speak, LORD, for Thy servant heareth,” and GOD makes him His messenger to Eli and to Israel.

I. Consider when GOD came. It was night. All silent—Samuel’s work done, his duty performed, nothing neglected. “At the eventide it shall be light.” GOD speaks to us at quiet times. The world drowns His voice. We must shut it out and be alone with Him to hear His voice quite plainly. Always playing, or always

working, He may be speaking and we do not hear Him. He is a jealous GOD and will not *make* us hear, unless we listen.

2. Consider how GOD called—Samuel, Samuel. He chose him out from among all others, came to him by himself, and gave him a special message. GOD knows us one by one. The Good Shepherd calls His own sheep by name. He knows all our wants separately, and our ways, and He has made a plan for each one of us to serve Him. He is always wanting us to do it. No one else, no angel, no saint could do it as well as we, because GOD created *us* to do it. He is always pressing us to do it. See how GOD perseveres. Three times He came to Samuel, though Samuel misunderstood the message. How often He has called us to do something for Him and we have not listened, but persuaded ourselves that it was not GOD but only our friends telling us to do right.

3. Consider what Samuel did at last—“Speak, for Thy servant heareth.” Then GOD told him what he was to do. GOD would not tell him till Samuel’s heart and will were quite ready to hear. Let us say, “Speak, LORD, for Thy servant heareth,” and GOD will show us His blessed will. GOD had a great work for Samuel, “All Israel knew that Samuel was established

to be the prophet of the LORD" while he was yet a child. We too are prophets of the LORD. We minister at the Altar. We sing His praises. If we do those things thinking only of Him very lovingly, as we hope to sing in heaven, very reverently, as we hope to be in His Presence on His throne as now we are in His Presence under the forms of Bread and Wine, then our lives are sermons. We are preaching the Presence and the power of our LORD.

O, dear GOD, make me ever to listen for Thy soft voice within my heart. Let me never mistake it for any other. And make me answer it with all my heart, "*Speak, Lord, for Thy servant heareth,*" and make me be Thy servant in very deed in life on earth, that in heaven my service may be perfect.

V.

S. TIMOTHY.

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."

Consider S. Timothy as a child learning the doctrines of the Faith. He learns them from the Old Testament, from its

types, and figures, and parables. "The Scriptures" meant then the Old Testament only, the New Testament was not written. These all speak of JESUS—the histories of the Patriarchs, the sacrifices of the Law, the lives of Abraham, and Isaac, and Jacob, and Joseph—the Psalms of David, the adventures of the Kings; these were all full of hints about JESUS, and His work for us, so full that they could make Timothy wise unto salvation.

We, too, must try to find our LORD in the Old Testament. Our Bible must be to us full of CHRIST. Old Testament and New, it all spells CHRIST. We never can try too much to find figures of our LORD in the Old Testament.

Consider again, S. Paul meeting with Timothy, and teaching him the Catholic Faith. The seed falls on good ground; his heart is prepared for it; he takes it in; he makes it his own; it becomes part of his life; he would die for it rather than give it up. He is not frightened at opposition, but knows that "all that will live godly in CHRIST JESUS must suffer persecution." It is the mark of the Cross upon the Faith. He will "continue in the things that he has learned."

I also like S. Timothy have learnt truth as a child. What a great gift GOD has

given me in teaching me the faith by His HOLY SPIRIT, and by the Church. I never can be as those who have grown up without knowing it, and then have had to unlearn old bad lessons. When my heart was fresh like a young sapling, GOD bent it to the Faith, and the faith must fold it round when the tree grows strong. Some have had to learn it when it was far harder to their minds, because the tree was hard to bend. I must believe it all. I must never let one little doubt about it cross my mind. I have received it from "the Church, the pillar and ground of the truth." I could not have found it out; GOD has given it me as a gift. I must say of each of its mysteries, "My own LORD has taught me them. My own Brother who died for me." I should believe a friend on earth who told me anything however hard. I will believe GOD far more, and hold fast everything which He in His mercy has told me. "Blessed are they who have not seen, and yet have believed." "O LORD, we believe, increase our Faith," till faith is changed to sight.

VI.

CONFESSION.

When I was baptised GOD gave me a new nature and took me into His arms and blessed me and forgave me my sinfulness and my share in Adam's fall. I believe in that "one Baptism for the remission of sins." I was clad in a white robe of innocence. If I had died then I should have gone straight to GOD.

But since then I have done many sins. I have broken the commandments. I have been angry, or selfish, or lazy often, perhaps done worse things. Let me try and find them all out lest my heart be hardened by the deceitfulness of sin. Sin is so dreadful to GOD, even little sins. They need His Blood to cleanse them. These are all spots on my white baptismal robe, all rents in my heavenly armour; how must I get them clean? I cannot be baptised again, there is no second baptism. I must confess them that my robes may be made white in the Blood of the Lamb.

Consider our LORD washing His disciples' feet. It is a figure of His whole work. He laid aside His garments, just as He put off His heavenly glory and

became a little helpless child. He took a towel and girded Himself, just as He put Human Flesh round His Godhead. He poured water into a bason, as He poured out His Precious Blood and left its power in the Church to cleanse and wash. He did all Himself, no one helped Him with the garments or the water.

He began to wash His disciples' feet, and when one forbade Him, "LORD, Thou shalt never wash *my* feet," our LORD told him that was no humility, for he that had been washed still had need to wash his feet and to let his dear LORD and Master wash them. We too "have been washed" in our Baptism : but still because of those stains which we have found out, need to wash our feet.

Why the feet ? Because the feet mean our earthliness, our head is JESUS Himself and He is in glory in Heaven. But the feet still touch the earth, the dust of every day's journey along the narrow road to Heaven, still defiles them, the temptations, the sins, the troubles of the way. Let us permit our dear LORD to wash them, He stoops down still to do it. His ear it is that hears our sins, His voice that speaks when the Priest gives us absolution, just as His Arms receive us at the Font and His Pierced Hands rest on

us in Confirmation. O LORD, we have sinned, "we are oppressed, undertake for us;" and if we say with David "I will confess my sins unto the LORD," so He "forgives the wickedness of our sin."

Then how happy we are, "clean every whit," the dust washed away, the robes made white again in the Blood of the Lamb, the doors of Heaven opened to us, the great shame of the last Judgment taken away.

And not only are we happy, but the Angels too. Their harps make sweeter melody as they rejoice over sinners that repent.

And our LORD happy also, we have become still more His own dear children. We have done what was hard for His dear sake, we have not slighted the Gift of His Precious Blood which cost Him so much, but we have used it and made our souls beautiful in His sight.

And then our LORD not only washed their feet but He wiped them with the towel wherewith He was girded, so one day, when He has washed us by confession, He will fold round us too, the towel wherewith He was girded, the Blessed Body which He wrapped round His Godhead, and which He gives us in a mystery in the Blessed Sacrament.

NOTE.—*For Hymns turn to the Hymn book you are accustomed to use in Church, and take one of those appointed for the Holy Communion, or any that are addressed to our Lord Jesus Christ.*

Read a verse slowly, pause, and think of its meaning, then another verse in the same way.

Between each verse as you pause, you may say :—

Thee in Thy Sacrament we here adore,
O make us love Thee more and more.

or,

O Love, I give myself to Thee
Thine ever, only Thine to be.

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